

UDC 159.922.1:159.923.3 – 055.2**GENDER IDENTITY OF A MODERN WOMAN: PSYCHOANALYTIC****Solovei N.M.***Kiev National Aviation University,
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Many scientists devoted their research to the phenomenon of femininity, femininity and masculinity during different historical periods. The relevance of this issue is difficult to overestimate, knowing that our era is characterized by the active participation of strong women in society. The roles of men and women in our time have undergone significant changes, causing the need for a new understanding and definition of true male and female positions. This process has become increasingly complex as the definition of these positions has acquired new characteristics and dimensions, marking the modern reality and development of gender identity. The discussion about what a real woman should be - brave and strong or timid and shy, active or passive - does not stop. Modern women choose different positions in defining their gender identity, which creates new questions and discussions.

In the modern world, we observe various approaches of women to defining their role and their manifestations in everyday life. Some of them choose a traditionally feminine position that has its roots in past centuries, while others prefer an active masculine role. The question arises: why does a woman deviate from traditional ideas about femininity and choose a male position in the mental? What are the reasons behind this choice and what aspects accompany it? At what stage of her life does a woman decide to choose one or another position?

In the future, it is important to take a quote from Freud from his work "The Death of the Oedipus Complex", which is of great importance for understanding the formation of a little girl: "Anatomy is fate. A girl's clitoris is analogous to a penis, however, comparing herself with a young man of the same age category, the child discovers that he is too small. This causes the child unpleasant feelings and becomes the basis for a sense of his own inferiority."

Over a period of time, a girl consoles herself with the hope that when she grows up, she will have an organ as big as a boy's. But the female child perceives her current "defect" not as a difference in the sexual aspect, but explains it by the fact that she also once had an equally large penis, but lost it due to castration. She does not draw a general conclusion about other adult women, but assumes, similar to the phase of phallic development, that they have large and intact, that is, male genitalia. Thus, there is a significant difference, since the girl considers castration as a fact that has already happened, while the boy is afraid of the possibility of its realization" [2]. The very process of the formation of sexual differences, which occurs in the phase of phallic development, leads to the fact that the girl feels jealous of the penis, shows aggression towards her mother due to the lack of this organ in her, and a strong desire to receive a penis from her father. Eventually, this desire turns into a desire to have a child from the father.

The Oedipus complex in a girl turns out to be much more one-sided than in a boy, and only in exceptional cases it goes beyond the desire to take the place of the mother, to be the object of love for the father and to give birth to children for him. Symbolically, the girl makes the transition from the desire to have a penis to the desire to have a child. For a considerable period, she maintains her desire to receive a gifted child from her father. Completing the Oedipus complex for a girl can be difficult and long-lasting, since this desire is not fulfilled.

Freud expresses: "These two desires - to own a penis and to have a child - remain present in the unconscious, showing greater activity, and contribute to the preparation of the girl for the subsequent sexual role" [2]. In this context, it is important to note two aspects: "absence of a penis as the basis of feeling inferior" and "refusal to accept castration", when a girl refuses to accept the fact that she does not have a penis and continues to believe that it exists.

The desire to have a penis, which remained in the unconscious, leads to the fact that a woman tries to compensate for it through intellectual activity - this is a manifestation of the sublimation of a repressed desire, or in other available ways.

The consequences of the Oedipus complex in a girl can manifest in three directions: suppression of sexuality and neurosis, a change of character in the direction of the development of a masculinity complex or the discovery of normal femininity. In the case when a pronounced masculinity complex arises, the girl insists on not accepting the fact of castration and refuses to recognize it.

Consequently, she exaggerates her masculinity by not giving up clitoral masturbation and identifies herself with a phallic mother or father. How can this situation be resolved? Here the constitutional factor can play a key role, ensuring the great activity that is characteristic of males. Thus, there is no transition to passivity, which is typical for femininity" [2].

According to Freud, envy of the penis acts as the main organizer of femininity, giving it a key role in the formation of female sexuality. The refusal to accept the fact of castration leads to the fact that the girl begins to convince herself that she owns a penis and, accordingly, begins to act as if she were a man. Further frigidity and the development of the masculinity complex are the result of the refusal to accept the reality of castration and the fact that a woman does not have what a man has from the very beginning. [2].

The factors that determine the development of the penis envy complex, and its overcoming or fixation through regression, depend on a variety of factors. Karen Horney points out the importance of studying the form of the object libido for a better understanding of this process.

"Girls and women who so openly express their desire to turn into men have experienced a phase of extremely strong fixation on their father at an early age." Initially, they identified with the mother and chose the father as the object of love, but something changed in the further development of events [2].

The girl has two possible ways to overcome the complex of envy to the penis. She can manifest a narcissistic desire to have a penis herself or, identifying with the mother, move to the feminine desire for a man and the desire to have a child from him. Fantasies about the father and the desire to have a child from him, which are

present in little girls, indicate the fantasies of adult women. According to Horney, many of her patients with the neurosis associated with the castration complex exhibited rape fantasies. In their images of rapists, the image of the father was always visible". Therefore, these fantasies inevitably arose as an obsessive repetition of the primary fantasy, in which the patient, who until later years felt that she was one with her mother, felt that she, together with her, completely belonged sexually to her father" [3].

Based on her identification with her mother, the girl believes that she had to experience sexual intercourse with her father. When in the future the castration complex begins to prevail, such frustration turns into a strong disappointment. The girl believes her fantasy about love with her father and experiences his departure to her mother as a betrayal. The emotional attachment to the father is so strong that there is a violation in the development of the sense of reality and, as an adult, such a woman unconsciously believes that the father was really once her lover, and then betrayed her. A little girl may feel a strong sense of jealousy towards her mother, because she is the one who makes love to her father and gives birth to children from him, as well as a sense of betrayal by her father because of his infidelity [3].

Two main sources of castration complex in girls, according to Karen Horney, are: 1. Envy of the penis; 2. Fantasy about castration as a result of love relationships with the father. Such a basal fantasy is confirmed by many clinical cases, although it is much more difficult to detect than envy of the penis, since it is pushed into the deeper layers of the psyche and is accompanied by a feeling of guilt.

Elements of repressed femininity can be noted in the context of fantasies about castration. It can be argued that affected femininity causes the emergence of a castration complex, which, in turn, disrupts the natural development of a woman [3].

Later, in his work "The Feminine as a Test and the Purpose of the Formation of Gender Difference," Shaffer examines aspects of the mother-daughter relationship and how the mother's investment in the son and daughter is different. When the son indulges phallic narcissism, the daughter may experience rivalry, anxiety about "female castration," or archaic anxiety about female pleasure and incest. In this context, it is important to note that, unlike Karen Horney's approach, which focuses on the relationship with the father, Jacqueline Shaffer pays more attention to the girl's relationship with her mother. According to her, "the mother imposes censorship on the body and psyche of the infant daughter, silence about the erogenousness of her vagina establishes the primal displacement of the vagina. The main task is to protect the daughter not from the father's desire, but from the mother's pleasure, preparing her for the awakening of her own genital organ by a lover" [5].

An important aspect in understanding the nature of femininity is the concept of "Erotic Female Masochism". According to Jacqueline Shaffer, this very concept contains the "scandal of the feminine" and explains the rejection of the feminine. She claims that "erotic relationships require, taking into account the mixing of drives, as much violence and even cruelty as desire, tenderness." Sexual desire always carries an element of violence, both directed at the object and felt by the person exploring it" [5]. It is female erotic genital masochism that contributes to real sexual pleasure, allowing a woman to open up and indulge in a large amount of libido, becoming an

object of sexual desire.

"Women's work" is always connected with the conflict of female sexuality - "I can't stand her, she hates defeat, but her gender asks for it, moreover - demands it. He wants a fall, a defeat, a "masculine man", i.e. the antagonist of the "phallic". Theories of infantile sexuality exist in order to avoid gender difference, i.e. "feminine". He wants more libido and erotic masochism. This is the scandalousness of the feminine" [5]. The breaking out of a large amount of libido, the destruction of boundaries, submission and loss of control all become intolerable for the instances of Self and Over-Self, but contribute to genuine sexual pleasure. Such a conflict constantly threatens regression to the opposition active-passive or phallic-castrated, moving away from the idea of a male-female couple. "The feminine must always be conquered again by the masculine" [5].

Jean-Marc Chauvin focused attention on the girl's relationship with her father, pointing out that it is the girl's envy of her father during the Oedipus period that activates the "feminine work", revealing her femininity. The sense of integrity, the legitimacy of early bodily sensations, and the need for the narcissistic are manifested precisely in the relationship with the father. Accordingly, the deviation from femininity is considered as a violation of this relationship [6].

According to Jacqueline Shaffer, the reasons for the rejection of the feminine are found in the concept of "Erotic female masochism", which is recognized as the source of all the "scandalousness of the feminine". Female erotic genital masochism promotes true sexual pleasure, but the ego hates and does not tolerate defeat, even when the female gender demands or asks for it. The desire to surrender to the "masculine", the loss of control and the crossing of boundaries becomes unbearable for the instances of I and Beyond I. This conflict constantly threatens regression to the opposition active-passive or phallic-castrated and distances the male-female couple from the couple [5].

According to Chassge Smirzhel, a woman has no desire to turn into a man, but she feels the need for individuality, separation from her mother and achieving independence and completeness. Penis envy is not a claim to a male role, but a protest against the all-powerful mother who created a narcissistic wound [7].

Joan Riviere believes that women who hide their masculinity under a feminine mask do so to escape from feelings of anxiety. They are afraid of retaliation from men, and first of all, from their father. To hide their essence and overcome the fear of punishment, they use the mask of naivety and innocence. By transforming into a female image, a woman tries to calm her father down, show him her love and devotion, expressing her fear of him. This appearance of femininity is actually only a masquerade and not their true essence [1]. Karen Horney argues that envy of the penis and the formation of the castration complex do not necessarily lead to pathology, and envy itself is not the main cause of rejection of femininity; this is only a secondary phenomenon. Behind the envy of the penis, in fact, there is an attitude of love for the father. Thus, the refusal of the female role and the choice of the male position, which the masculine woman makes, arise in the case of a girl's strong disappointment in her father during the Oedipus complex. The girl develops a strong feminine love for her father, but when this feeling is disappointed, she makes a

choice in favor of abandoning the feminine role [3].

The departure from femininity and the transition to a male role can have various reasons [8].

Karen Horney believes that a masculine woman chooses a male position in her mental life because at a certain stage she has been strongly fixated on her father, and when her feelings of love for him have been disappointed, she cannot completely abandon the father figure as an object of love.

Through regression, a woman's attitude towards her father turned into identification with him. As a result, there is a desire to be like a father, to compete with him, to try to "beat" him. The narcissistic wound inflicted on the girl by her father remains unhealed, and she "takes revenge" on all men for her father's betrayal. All this is intensified by strong ambivalent feelings towards the mother and the strongest sense of guilt, which leads the girl to choose a male role.

A father's recognition of his daughter's true femininity is an important aspect. The father's view, unlike the mother's, defines a woman's femininity and shapes her desire to be attractive to men. This view can include various aspects, such as acknowledging the daughter's beauty and supporting the idea that one day her "prince" will appear.

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